245
[247] Beyond this single farmer, the only attempts at cultivation I saw were a flower garden, maintained by the Paiute wife of a Woodfords Washo, and two small orchards. These last two efforts were made by men considered to be Washo, and consist of only a few trees which bear indifferently. I suspect that the Washo concern with trees, which is symbolized by a deep interest in pinyon pines and other fruit-bearing plants, might be directed toward a program of orchard culture.

[427] The Washo "Tribal Ranch," part of the Dresslerville community located in the bottoms along the Curom River, has never been operated successfully either by individual Washo or as a cooperative, and has for a number of years been leased by white tenants.

231 The dog, owned aboriginally, is ubiquitous in Washo settlements. Whatever distinctive features the pre-contact breed may have exhibited have long been submerged under a flood of bloodlines of every description since the appearance of European breeds. The animals are treated with kindness and are fed, often with commercial dog food, but driven out of the house
[224] should they attempt to enter. Dogs[1] serve only as pets and companions and apparently are not used in hunting.

235 Two families own barnyard fowl, one keeping them penned and gathering eggs, the other allowing them to wander freely about the homestead and occasionally killing one for the pot or frying pan. One family in Dresslerville maintains a tumble-down dove-cote that houses a number of pigeons. I could not find any practical reason for keeping pigeons except that the owners "just like them."

231 The common cat is a member of most Washo households. Generally the animals are allowed to fend for themselves, and many of them are missing toes or one or more feet or limbs, cut off by mowers as the cats prowl alfalfa fields in search of rodents. Their owners take a great deal of pride in a cat that is "tough" enough to survive one of these injuries and return home.

492
489 The last team of horses, and wagon, in Dresslerville was sold in 1928, and Washo transport became automotive or, as always, pedestrian. Older and middle-aged Washo show no interest in horses or riding, although some will bridle at the suggestion that Washo are not good riders.

231
177 Some Washo boys have become enamored of the western folk hero, the "cowboy,"[2] and show an enthusiasm for western clothes and a desire to
541 own and ride horses. However, only two Washo boys participate in the frequent rodeos held in the area, and these, I was told by other Washo, were not very good and entered only the minor events.

1 Dogs were used for hunting in early historic times and presumably aboriginally.

2 [See footnote, p. 150 -- Analyst]

177

The Washo example serves to illustrate how varied the response to a particular complex of behavior can be. It serves, if nothing more, as a warning that it is not possible from the nature of the introduced behavior to easily anticipate what the response in the receiving culture will be. It further suggests that the subject of response to animal husbandry among Indian tribes outside the more well known and dramatic area of the Great Plains may shed meaningful light on the process, and on the effects of the diffusion of animal husbandry in the New World.

Notes

1. Dogs were used for hunting in early historic times and presumably aboriginally.

2. This reflects one of the dominant themes of white culture in the West. Cattle raising is one of the major industries. Moreover, it is an activity with prestige. The romanticized figure of the cowboy is dominant throughout the area. In Gardnerville amateur ropers form one of the largest and most active recreational groups, and rodeo is a major spectator sport.